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Godly Sermon OF PETER'S REPENTANCE,

After he had Denyed his Lord and Master Jesus Christ, as it is in his Repentance, he wept bitterly for his Sins.

The Eleventh Edition corrected and enlarged, and set forth for the good of all those that truly fear God. By a Godly Pastor.

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*Mat.*5.4. *Blessed are ye that mourn, for ye shall rejoyce.*

London, Printed for W. Thackeray, and are to be sold by J. Hose, over against Staples-Inn in Holbourn.

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by Feaster

Mark 14. 68, 70.

But he denyed, saying; I know not, neither understand I what thou sayest; and he went out into the Porch, and the Cock crew, and he denyed it again. And a little after they that stood by said again to Peter, *surely thou art one of them, for thou art a* Gallilean, *and thy speech agreeth thereto.*

PETER is called Simon an obedient hearer, he is also called Peter confident, and strong in faith, like a rock unmoveable; Thou art Peter. and upon this Rock will I build my Church, that the gates of Hell shall not prevail against it, Matthew. 16. 18. He was penitent, the words now read unto you do prove the sins: for after he had Sinned he went out: O that every Christian were qualified like Peter, those that crabes repentance and faith, and obedience, are better welcome to God, then the three presents given by the wise men unto Christ, Matth. 2. 1. Precious odor was not so much accepted as Peters Repentance. Gold, Frankinscence, and Myrrhe are not so precious

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as Peters Repentance to God-ward; for he wept bitterly for denying his Lord and Master Jesus Christ, Mat. 14. 71. But he began to curse and swear, saying, I know not this man of whom ye speak. So soon as he had learned to lye, he had learned to swear, they are inseparable companions, and I may say sworn brethren that always meet together in the sinful society: We never read of Peter's swearing any where else, yet here upon a sudden oaths and curses shewed themselves. So sooner Ham spyed Noahs nakednes, Gen. 19. 22. Cursed be Canaan, a servant of servants shall he be. So he went out: this text affords us three special notes, being very remarkable in Peters Repentance. 1. Remembrance of Sin. 2. Remorse of sin. 3. Sorrow for Sin. All of which ought to accompany a godly and sincere Convert in turning from his evil ways.

Thus having found out the mine, let us now dig for the treasure: so he went out: he was careless till the Cock warned him, thereby learning that the first step to repentance is the remembrance of sin, and therefore David saith, Psa. 51. 3. My sins are before me. Moses charged the people to remember their sins, & there he put them in remembrance, how oft they provoked the Lord by that means, calling them to repentance, Deut. 9. 7. He went out;

another step of Peters Repentance, he first weighed his sin: mark Noah, and in the meditation hereof not only naked and bare, but he was awaked from his former drowsines and slumber of sin. He went out. Wherein observe the effectual operation of Gods spirit in the children of God after we have sinned spiritually, the grace of God calleth us home again, suffereth us not to rest; like the Dove that was sent from Noah, found no rest, Gen. 8. 9. Nor can Peter now find any rest till he had found Christ by repentance, whom he had lost by denyal: Peters sin was great, it was no small bait that Satan laid in his way, for great is the danger, for what greater advantage could Satan else have wished than this, had not the assisting hand of Gods mercies staid him up, after his fall, for his own glory, and to the unspeakable comfort of the godly, who though they fall can never fall away; for the promise of God standeth sure, and hath this seal, God knoweth who are his. Our Saviour Christ saith, Of those whom thou hast given me I have lost none of them, save the Son of perdition, John 17. 12. He went out as Isaac went out into the Field to Pray, Gen. 24. 63. So Peter went out to meditate and consider what he had done, Luke 22. 62. Peter went out and Wept bitterly; the faithful soul when it is desirous

to enter into any such holy consultation, or conference covets to be alone, like Christ in the Desart, Mat. 4. 1. Jacob being alone wrestled with the Angel, and prevailed for a blessing, Gen. 32. 24. Jonah went out of the City Nineve to mourn over it, as it is in Jonah 1. 5. Now Jonah preached in Nineve, that within forty days it should be destroyed, and they repented. Moses was bid to pull off his shoes when he past over the flaming bush. Exod. 3. 5. So we must put off our shooes of carnality, and go out from our selves, as the adder casteth his slough, if we will tread upon holy ground, and press to come where God is. Peter, so long as he staid at the high Priests Hall among the enemies of Christ, he became as one of them, and had quite forgotten that Christ was his Master, or he was solitary, and so denyed him, whom a little before he promised to dye for.

O what have I done miserable man that I am! how dangerously am I fallen in denying him the Lord of life, and my Lord, I a rebellious Sinner, to deny him that framed me, and by his death redeemed me: and was I so wicked! if all the world were offended, yet would not I be offended, yea, I was ready to lay down my life for Christ my Lord, and yet before the Cock crew twice, I had denyed him three times, Mat. 26. 33. O perjured wretch

wretch that I am! how heavy have I transgrest my faith, by denying him that dyed for me? I that thought my faith strong enough to encounter with the whole World, most shamefully suffered a woman, and the weaker vessel to discountenance me, is not this to be offended? and is this to give my life to my Master? Nay, is not this to forsake him quite, and to joyn with the wicked? I denyed him whom my soul loved best: for which my name deserves to go with the brand upon it, as that of Ieroboam goes with his train, Peter confesseth his train of sins, and Ieroboam by name cannot only be mentioned, but his sins must be likewise here numbred, Ieroboam goes with his train, Ieroboam that made Israel to sin. And Peter desirous to have his train too. Peter that denyed his Master: from henceforth Peter repented him of his hanious sins he comited in denying his Lord and Master Jesus Christ.

Let us all repent with Peter, that God may give us the earnest of his grace in our hearts for ever: S. Paul saith, Heb. 6. 6. He that sinneth crucifieth the Son of God again: So did Peter by Denying his Lord and Master, Peters faith was wavering faith, had not God looked again upon him with the eyes of his Mercy and tender compassion, be assured that Peter had fallen from light to utter darkness, and

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damnation, had he not truly repented with an unfeigned repentance, Psal. 71. 9. Cast me not away in time of age, forsake me not when my strength faileth me. Here we may see how the Prophet crys to God for Mercy, as Peter did weep and cry with a most exceeding weeping for denying his Lord & Master, Gen. 27. 31. And when *Esau* heard the words of his Father, he cryed with a great and exceeding bitter cry, and said unto his Father, Bless me, even me also, O my Father: These are the words of Esau the eldest son of Isaac, but the youngest in faith to Godward. Blessed be thou who art the triumphant Conqueror of Hell, Hosea 13. 14. the vanquisher of the Devil, Mat. 4. 10. the conqueror and destroyer of Death, 1 Cor. 15. 55. and redeemer of them that were in Darkness, and in the shadow of death, Luke 17. All ye that be thirsty, come unto the water, and you that have neither gold nor silver, come and receive all those precious treasures free without paying any thing, Isa. 51. 5. This is the Water of life, which springs out of the everlasting rock, the Rock of defence to all that believes in Christ our Lord, who is the enduring rock of our salvation in this world, & in the world to come, Amen.

But now Peter went for his sins & confessed his faults before God by repenting of his

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sinful actions which he had committed against God; he was taken for one of evil behaviour, and as one that kept evil company, for they said he received sinners, and eateth with them, Mat. 11. 19. This is the lowliness and the meekness of our Lord and blessed Redeemer, who hath redeemed us from all evil, and looked upon Peter in mercy and love: for if Christ had not called Peter by Repentance, Peter had been a damned creature for falling into so great a sin: for he did utterly deny Christ by lying and swearing, which are great sins, and without repentance cannot be forgiven; Christ had commanded us to repent, Mat. 3. 1. And saying, Repent ye for the Kingdom of Heaven is at hand: And again, Verse 17. At that time Jesus began to preach, and to say, Repent, for the Kingdom of Heaven is at hand.

By Brethren here you may see how these places of Scripture agree in one point, To must our minds be agreeable to the will of God; that we may walk in the light while we have light, and to walk in the Laws & Commandments of the most high God, Mat. 5. 16, Let your light so shine before Men, that they may see your good works, and Glorifie your Father which is in heaven.

And let us make a good end by repentance; I heard a voice from heaven, saying, blessed are they

dye in the Lord, henceforth even so saith the Spirit, that they rest from their Labours and sorrow, and their works shall follow them, Rev. 14. 13. Here we may see that God blesseth them that fears him even unto death, that he might give them eternal life: When Christ who is our life shall appear, then shall we also appear with him in glory. This is the hope of the Saints and all the elect people of God, Mat. 10. 22. He that endureth to the end shall be saved, Rev. 2. 10. Be thou faithful unto death, and I will give unto thee a Crown of Life. Peter was faithful unto death, by repenting him of his sins. And Peter went out and wept bitterly: So Peter Repented with a faithful repentance; Then Peter said unto them, Repent and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive of the Holy Ghost. This Peter it was that denyed Christ, but now doth plainly declare him to all people; there is the unworthiness of those that look back by sin, and on the other side. No man that putteth his hand to the Plow and looketh back, is fit for the Kingdom of God, Luke 9. 62. But Peter looked back by denying his Lord and Master Jesus Christ: it is a most certain truth that God hath given unto us eternal life: so this is as certain that this life is in his son, & in the

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next verse. He that hath the Son hath life, and he that hath not the Son, hath not life, 1 Joh. 5. 11. 12. Now we may see how excellent a thing it is to have the son of God in our hearts by faith, and prayers, and truth; and truly: he that hath truth, hath life eternal for evermore in the Kingdom of Heaven. The Prophet David's Prayer, or Ariehandica is thus termed; Teach us, O Lord, to number our days, that we may apply our hearts to Wisdom, Psal. 90. 12. Peter wept; because for the weight of grief and sorrow in denying his Lord and Maker Jesus Christ, which made him for doing that deed say, Troubles have compassed me round about, my heart is vexed and troubled, my sins are always before mine eyes, which do grievously torment my conscience, and labour to beat me down to hell; there is no peace for the Terror of the Lord, I refuse to be comforted, I am troubled, and my spirit doth afflict me, I see no place whereunto I may flye and seek a Remedy for my sins. But Peter denyed his Master for fear. Peter then denyed again, and immediately the Cock crew: Then said the Damsel that kept the door unto *Peter*, art not thou also one of this Mans Disciples? he saith, I am not, but denyed, saying, I am not the man, nor understand I what thou sayest: And he went out into the porch, and the

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Cock crew, but he began to curse and swear saying, I know not this man of whom ye speak. When Peter had gotten some feeling in his Conscience, he went out and wept bitterly, 2 Cor. 15. 34. Awake to Righteousness, and sin not, for some have not the knowledge of God, I speak this unto your shame, Ezek. 16. 63. That thou mayest remember and be ashamed, and never open thy mouth more.

Thus Peter is rejected for his swearing and lying, as it is, Revel. 21. 27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lye. When Satan had tempted Peter to swear, he tempteth him to lye: if Peter had not speedily repented, he still had been an undone man; but we read, that Christ had mercy upon him, and called him from the errour of his ways, and from that sinful deed.

Repentance is a turning to men, we must not be ashamed to acknowledge our fault one to another, Jam. 5. 16. Confess your faults one to another, and pray one for another, and in so doing men may know that ye are my Disciples. So that we ought to pray for one another, and on the contrary, we had rather curse one another; but woe unto them that do so, for hell fire is prepared for the tormenting of their souls, being in the gulph

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of woe everlastingly tormented World without end, such torments that man cannot express: for if men would truly consider the pains of Hell, they would undergo any thing in this World, to gain the joys of Heaven.

My Brethren, let us now repent of our former sins and wickedness, that we may be found worthy to enjoy the Kingdom of Heaven by as true repentance as Peter did repent him of his sins from the bottom of his heart with an unfeigned Repentance, for you must know true repentance comes from above; Every good and perfect gift (saith St. James) comes from above, Jam. 1. 17. For all perfect gifts comes from the Lord God of Heaven; Christ is our Salvation, and Hope for evermore, to our souls and bodies.

But when Peter had learnt to swear, and to lye, and to curse, and all to save his earthly life, not thinking of the world to come, Peter was afraid of the power of the High Priest; and not thinking of the power of Christ, whose power is greater than the High Priests: for he shall come in the glory of his Father, with all his holy Angels with great power & Glory; Peter not thinking of this power, for if he had seriously considered the power of Christ, he would not have denyed him by swearing, and cursing and lying.

Swearer! alas, though I did swear, yet I thought no harm. O fool! what Prince hearing himself abusd to his face by the reproachful calumnies of his base Subjects, would admit of such an excuse: that whatsoever he spake with his mouth, yet he thought no ill in his heart, and shall God take this for a good answer? having told us before-hand, Deut. 28. 58, 59. If thou wilt not observe to do all the words of this Law, that are written in this Book, that thou mayest fear this glorious and fearful Name. The Lord thy God. Then the Lord will make thy plagues Wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sickness.

Besides, how frequently dost thou pollute and prophane Gods Name, and our Saviors? The Jews greatly sinned in Crucifying the Lord of Life but once, and that ignorantly; so Peter ignorantly denyed Christ but wisely repented him of that sin: but they are innumerable that thou dost commit every day in the year, every hour in the day, although thy conscience checks thee for it; yet though the conscience be guilty, Repentance maketh Peace between God and your conscience for Christs sake, Amen.

And the Holy Spirit of grace hath rebuked thee for it a thousand and a thousand times;

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how doest thou expect to have Christ thy Redeemer and Advocate, when thy conscience tells thee, that thou hast seldom remembred him, but in thy oaths to blaspheme him: and oftner named him in thy Oaths and Curses, then in thy Prayers: surely, if I did swear faith and troth, this swearing made many sinful souls fall into hell head-long: and if Peter had not speedily repented, he had fallen into Hell-torments, where there is nothing but howling, gnashing of teeth, misery and lamenting for ever.

It is said in Levit. 19. 17. Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke him, and not suffer sin upon him: So Peter was rebuked of his Conscience, it tells him that he had wickedly sinned by denying his Lord and Master Jesus Christ: that is your gross ignorance of the Scriptures, for the Scriptures teacheth us to fear God: for God expressly forbids Swearing, and that upon pain of Damnation, James 5. 12. My brethren swear not, neither by heaven, nor by Earth, nor by any other Oath; but let your yea be yea, and your nay be nay, least you fall into condemnation. First our Saviour Christ in his own person forbids it, Mat. 5. 34, 35. 36, 37. I say unto you, swear not at all, neither by heaven, for it is Gods Throne, nor by the the Earth, for it his foot-stool; nor by *Jerusa-*

law, for it is the City of the great King: neither shalt thou swear by thine head, because thou canst not make one hair white or black, but let your communication be yea, yea, nay, nay: for whatsoever is more then these cometh of evil. And then the Apostle saith, Above all things my brethren, swear not, neither by heaven, nor by Earth, nor by any other oath, but let your yea be yea, and your nay nay, lest ye fall into condemnation, *Jam.* 5. 12. Where mark the Emphasis in the first words, Above all things swear not: and the greater danger of it in the last words, lest ye fall into condemnation: for woe and sorrow will be in the end. If the matter be light or vain we must not swear at all: if weighty, then we may lawfully swear, as before a Magistrate, being called to it, when we must only use the glorious name, of our God in an holy and religious manner, as you may see in Deut. 6. 13. Isa. 45. 23. and 65. 16. Joshua 23. 7. Exod. 23. Ier. 5. 7. And the Reasons are weighty if we look into them, for in swearing by any creature whatsoever, we do invocate that Creature, and ascribe to it Divine Worship: yea, whatsoever we swear by, that we invocate both our Witness, Surety, and Judge, Heb. 16. and by consequence deifie it by ascribing and communicating unto it Gods incommunicable attributes, and his omnipresence, and omniscience

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of being every where present, and knowing the Secret thoughts and Intentions of the Heart: and likewise an Omnipotency, and as being Almighty in Patronizing, Protecting, Defending, and Rewarding us for Speaking of the truth, or Punishing us if that we Speak falsly. All which are so Particular to God, as that they cannot no way be Communicated or ascribed to another, so that Swearing by any of these things thou committest Idolatry in a high degree, and thou spoilest and robest God of his Glory, the most impious kind of theft: and in a manner dethronest him, & makest an idol in his room: and as to Swear by the creature, makes the sin more hainous, so the more mean and vile the thing is which you Swear by; as by Fey, by Cock, and by Hares-foot, and by this Cheese, and such like childish oaths which are so much in use with the ignorant and superstitious people, the greater is your sin in Swearing such an oath, because you ascribe that unto these the basest of Creatures which is only proper to God, namely to know your heart and to be a discerner of secret things: why else should you call that Creature as a witness unto your conscience, that you speak the truth and lye not, which only belongeth to God; and therefore the Lord calls it a forsaking of him, as you may see what he saith,

Jer. 5. 7. How shall I spare thee for this? Thy Children hath forsaken me, and Sworn by them that are no Gods. And to make it a small matter to forsake God, and to make a God of the Creature, will you believe the Prophet Amos? if you will, he saith, speaking of them that swore by the sin of Samariah, that they should fall and never rise again, Amos 8. 14. A terrible place to vain swearers. But Peter fell, and rose again by faith.

Neither are we to joyn any other with God in our oaths, for in so doing, we make base Idols and filthy Creatures: for Peter wept sorrowfully for his sin and offence which he had comitted against Christ his Lord and Master, and because he repented, God granted him mercy and forgiveness of all his offences which he had comited against him, by denying him with an oath, and curling and lying: So that Peters Conscience told him, that he was a great Sinner in so doing, but he repented with a tender conscience, and he wept bitterly. Repentance goeth before salvation, and salvation worketh the souls everlasting joy in the King-dom of Heaven for evermore.

And a Maid saw him again, and began to say unto them that stood by, this is one of them and he deny'd it again; and a little after, they that stood by, said again to *Peter*, surely thou art one of them, for thou art a

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Galilean, and thy speech agreeth thereto; but he began to curse and swear, saying, I know not this man of whom ye speak; and the second time the Cock crew, and *Peter* called to mind the words that Jesus said unto him, before the Cock crow twice, thou shalt deny me thrice: and he went out and wept bitterly. Peters heart misgave him he sinned in so doing, and he wept for it bitterly: we have a command from God, to shun all occasions of evil works: St. Paul saith, Rom. 6. 23. For the wages of sin is death, but the gift of God is Eternal Life, through Jesus Christ our Lord. Neither must we swear at all in our Ordinary Communion, if we will obey Gods Word: as you may see, Mat. 5. 34, 35, 36, 37. Iam. 5. 12. And as it is in Exod 23. 2. Thou shalt not follow a Multitude to do evil. And St. Pauls everlasting rule is, Rom. 12. 2. Fashion not your selves according to this world, for this world passeth away, and the glory thereof. For as St. Iohn saith, Whosoever denyeth the Son, the same denyeth the Father: but he that acknowledgeth the Son, hath the Father. But Peter denyed God the Son, then he must needs deny God the Father, and God the Holy Ghost; for as Christ saith, He that sinneth against the Son of man, it shall be forgiven him; but he that sinneth against the Holy Ghost, it shall not be forgiven him;

him; neither shall there be any remission of sins for that poor soul. 'Tis a fearful thing to fall into the hands of the Living God, *Heb.* 10. 31. Stand in awe therefore, and sin not. *Psalm.* 4. 4. 2 *Tim.* 2. 22. Let him that thinketh he standeth, take heed lest he fall. And therefore flee from youthful Lusts, for it is a fearful thing, to fall into the Hands of the Living God. For the coming of our Lord Jesus Christ draweth nigh, when he shall come with his mighty Angels in Glory, Honour, and Power, and Majesty, everlastingly to all.

Consider what hath been delivered, and the Lord give you understanding hearts in all things: *Amen.*

FINIS.